for the religious, moral, educational, social, political and economic needs of our nation. ?

The chief among the knowers of Brahman is defined by the Upanishads as " He,* whose *joy* is in Brahman, whose *play* is in Brahman, the active One ". He whose joy is in Brahman cannot live in inaction. His eating and drinking, *his earning of livelihood* and his beneficence constitute his activity in Brahman. As observed by Dr. Rabindranath Tagore, [tf] Just as the joy of the poet in his poem, of the artist in his art, of the brave man in the output of his courage, of the wiseman in the discernment of truths, ever seeks expression in their several activities, so the joy of the knower of Brahman, in the whole of his every day work, little and big, in truth, in beauty, in orderliness and in beneficence, seeks to give expression to the Infinite ". The knower of Brahman is always at work, cares not for the result or name or fame, extends help to others without expectation of gratitude or return. Whether he heals or teaches, prays or contemplates, fasts or watches, rebukes or consoles, suffers or organises, lives or dies, the knower of Brahman is a man of endless action.

I shall now briefly indicate the various stages of spiritual progress of the human soul recognised by the Upanishads.

The *first stage* is that of souls which live a purely animal life following their carnal instincts and impulses and which return immediately after their death to earthly life without going to any higher world. T^eir destiny is continual going and coming like that of worms and insects.

The *second stage*—the next higher stage is of those who follow the Vedic *Karma Kanda.* Their object is to secure various enjoyments here and hereafter. They are said to reach the region of the gods through the path called *pitra-yana*—the way leading to the world of the. fathers, and thence, after the reward of their good works has been exhausted come back to a new round of mundane existence.